IN TWO SECTIONS

# Envelope Series

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## TWO PROGRAMS

on

# INDIAN AMERICANS

A MAGAZINE FOR

The Committee on Stewardship and Missionary Education

# ENVELOPE SERIES

Issued by
The Missions Council of Congregational Christian Churches

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## LETTER FROM THE EDITOR

DEAR READER:

This issue of ENVELOPE SERIES contains two distinct sections. One section contains two programs on "Indian Americans," and the other section is a tribute to Ruth Isabel Seabury, editor of ENVELOPE SERIES since 1927, who died in Muskegon, Michigan, on July 30.

As you know, "Indian Americans" is the subject of our home mission study this year. One of the programs in this issue is written by Gertrude Warner and is an unrehearsed play. Miss Warner has frequently contributed to this magazine in the past, her last play having appeared in the Summer 1954 issue. The other program has been written by Mrs. Samuel W. Keck, wife of the former Superintendent of South Dakota, who is now living in New York while Dr. Keck serves with the Ministerial Relief Division of the Board of Home Missions. Some time ago it had been arranged by Miss Seabury that these programs would be in this issue in the hope that they would be useful in your fall planning.

A year ago, Miss Seabury concluded her introduction to the Fall issue of ENVELOPE SERIES with these words:

"May the Autumn Season be a blessed one in your church as you unfold the obligation of 'Our Christian World Mission' before your people, and prepare for the worship experience of giving and sharing."

As you participate in the Commitment for Christian Living program and the Every Member Canvass, and use these programs in the fall months, may we express the same wish for this year.

ARMSTRONG HUNTER
for the Missions Council Committee
on Stewardship and Missionary Education

Boston, Massachusetts
September 9, 1955

## HEAR THAT BELL

An Unrehearsed play about the Indian Americans in North Dakota

*By* GERTRUDE CHANDLER WARNER

To those who have never used an "unrehearsed play," a word is in order. Parts should be given out in advance to insure reading with understanding. Care should be taken to select persons who can be heard. Even when one character talks to another, the voices should be directed at the audience. Only six readers are required for this play, and six copies of this section of the Fall issue of ENVELOPE SERIES may be bought for 50¢ from the Missions Council, 14 Beacon St., Boston 8, Mass. The only properties are a soft felt hat for Charley and an off-stage deep-toned church bell. This could be a large pan hit with a wooden potato masher in lieu of a gong.

### Narrator

A day school teacher said recently, "I'm sorry we can't teach about American Indians the way we used to. It's not nearly as picturesque when we can't have the children make little wigwams, and dress dolls in blankets and feathers."

No, the Indian is not as picturesque. But now he is a person, an American citizen. He is being absorbed into the fabric of the nation, and this process is an upheaval for all concerned. There is no "mission to the Indians" any more. Instead Indian churches are a part of our Fellowship, and Indian members a part of our churches. We are trying to say there is no Indian and no white, but simply brothers in Christ,—the strong helping the weak.

You are about to see a play, the scene of which is laid in North Dakota. In 1953 the U. S. Government built a great dam on the Missouri River which flooded the best land in the Indian Reser-

vation known as Fort Berthold. These Indians have endured the sadness and bewilderment of being uprooted and set down again in strange surroundings. That they have done so without hatred, for the most part, is a miracle of Christianity and nothing else. This fact is depicted in the play.

**Characters**

The Rev. Alice Watson, minister and religious worker
Mrs. Eagles, an Indian mother
Millie Eagles, her 18-year old daughter
Charley Eagles, her 20-year old son
Dora Youngbear, Millie's best friend
Narrator

The first scene takes place on Mrs. Eagles' porch. Indian women are not addressed as *Mrs.*, but in this play Mrs. Eagles will be called that, to separate her from the two young girls. Charley sits by himself on the steps with an old hat over his eyes. Miss Watson comes up the path. She is the first to speak.

MISS WATSON: Hello, Charley! (No answer)
Well, anyway, it's a beautiful morning. Is your mother home? (No answer)

MRS. EAGLES: (appearing from rear) Sure she's home! Please never mind Charley, Miss Watson. Someday he will say good-morning to you.

MISS W: I don't mind, Mrs. Eagles. Charley's sure busy thinking. Let's sit on the porch.

MRS. E: Oh, I'm so glad to see you! I am so worried! (They sit down) They say the river is going to be damned up and water will come all over us. All over our houses, our land, our burying ground—with the sacred bones of our people. What are we ever going to do? Charley just sits and says nothing.

Miss W: Well, that's why I came over, to tell you what I know. In a way, I am just as concerned as you are. But maybe I can explain a few things.

Mrs. E: Wait. Let me call Millie and Dora. They ought to hear what you say, and it will save me telling it twice. Dora stayed over night with Millie. Mill*ie*! Mill-*ie*! (Millie and Dora enter from back.)

Millie: Hello, Miss Watson. We're always glad to see *you*. We're going to have tough times from now on, huh? A man came and told us they are going to move our house and the church and the cemetery! Is that true?

Miss W: Yes, it's true. But just let me tell you. Maybe the Government is doing a good thing for lots of people. You see this dam will make a big lake,—and that will make power for all the people *down* the river. That land will be much better, and they won't have such floods. Let's try to think of those people a little bit.

Mrs. E: I can't seem to think of them so good, Miss Watson! I have to think of us. They say the footsteps of our ancestors will be drowned in 100 feet of water. And their bones will lie there, too. Just think of it . . . under *water*! I can't bear it.

Miss W: You don't have to bear that, Mrs. Eagles. All the graves will be moved. The Government will move them free, and your house and the church. They are already starting on the graves, I hear; 1200 of them.

Mrs. E: I don't think my house is strong enough to be moved, do you? My pretty house that you helped me fix up with nice white curtains and a chimney and a stove! The plaster will crack, won't it, Miss Watson?

Miss W: It's hard, Mrs. Eagles. But it's got to be, I guess. We almost won the battle to stay here, but then the last flood came

and scared the people in Washington, so they voted to build the dam.

DORA: Well, if it's got to be, it's got to be. We have to do our best, but what is our best? I'm all mixed up. Seems as if they didn't have any right to do this. The white people are breaking their promise to us Indians. They *said* we could have this land forever.

(Charley rises, takes off hat, scratches head, puts hat on again, and sits down in an attitude of dejection, as they all watch him)

MISS W: You're a Christian, Dora. We must try to take this change without resentment and hate. Just have hope and go on trusting.

MILLIE: Us Indians are plenty used to that, huh, Miss Watson?

MISS W: Yes, my dear. I think we may be stronger than ever, because of this hardship.

MRS. E: You always say us Indians, Miss Watson. I believe you forget you aren't an Indian.

MISS W: Oh, yes, I'm sure of that. I feel like one of you. I'd like to show the world that we can be strong and forgiving when things don't seem fair at all.

MILLIE: Well, let's plan that way, anyway. Where will they move the church?

MISS W: That's *good* news. The church will be over on the hill, right next to the brand new school. My house will be over there (points) and your house is right below the church, Mrs. Eagles. You will look right up at it, as it stands on the hill above you. Dora's house will be a little further away, and they all have a garden.

MRS. E: But that land isn't as good as this land, Miss Watson! My

tomatoes and corn won't be very good. If Charley would only be different and help me, and carry water. All he does is sit around and think. (Stage whisper) I wish I knew what he's thinking!

MILLIE: Well, Mother, once and for all, I know what he's thinking! He's right, too. No, don't stop me! I don't care if he does hear. He thinks white men are always trying to "do" us Indians. He thinks white men make promises and don't keep them. They said this reservation was ours forever, as long as waters flow and grass is green. Isn't that forever? And now see! They took our land in the woods where Charley could hunt and fish. They look down on us and say we make blankets and baskets and dance crazy dances, and say "How quaint!"

MRS. E: Why, Millie Eagles! I never heard you talk that way before!

MILLIE: I'm not talking about you, Miss Watson. And not Mr. Case or Mrs. Case. But most white people. I hear folks in town call us those dirty Indians! That's what Charley is thinking. He said nobody asked *us* did we want to move.

MISS W: (Very slowly) I don't—blame—him. The Indians have had a rotten deal.

MILLIE: Not by you, Miss Watson. Not by the church people. They are different.

MRS. E: Yes, thank God for that. We wouldn't have had a single friend if it hadn't been for you folks. Don't you think Millie is talking about *you*.

MISS W: Oh, no, I'd never think that!

DORA: The trouble is, there aren't enough like you, Miss Waston. Most white people don't care at all what happens to *Indians*.

Miss W: Dora, did you ever think there aren't enough Indians like *you*? Some Indians *are* ignorant and dirty and lazy. We are all people. Some people are mean, and some are kind, no matter what color they are.

Mrs. E: That's the truth. Look at Charley. He wouldn't go to school when he could. Millie went. My own two children, born of me and my dead Indian husband! So different from each other.

Miss W: That's just what I mean! Let's be thankful for Millie, and wait for Charley to get his thinking done.

Mrs. E: You got patience, Miss Watson. Charley's just like his grandfather. In the old days the missionary says to my grandpa, "You're almost 100 years old, White Eagle, and you must have seen a lot of changes." And my Grandpa says, "Yes, sir, I have. And I've objected to every one of 'em!"
(They all laugh)

Miss W: Well, at least Charley doesn't *object* to anything. Now what do we need most when the church is moved?

Dora: (quickly) Oh, the church school! And we haven't any teachers that know what they're doing. Couldn't we have that Teacher Training class you told about?

Miss W: Yes, we could. We have four women who would be fine teachers if they had training. We could start right away in my house.

Dora: Oh, no, Miss Watson. Let's have a picnic! We always have our Sunday School picnic in the grove, and soon that grove will be covered by deep water.

Mrs. E: Our last picnic! Our last picnic before the Great Water! It will be so sad!

Dora: Let's not have it sad! Let's be thinking of the class, and not about the water.

MISS W: Dora, what should I ever do without you? I will get the material ready for the class. Some young High School campers are coming to help us move. They are work-campers. They could come to the picnic and help us move, both.

MILLIE: I bet they are just foolin' around, Miss Watson, having a good time working with us "quaint" Indians!

MISS W: Wait and see, Millie. From what I hear, they mean business. They work hard and even build houses.

MRS. E: I'd like to *see* them! Young folks don't love to work. Charley could do so much if he would. He's awful smart, Miss Watson.

MISS W: I know that, Mrs. Eagles. He thinks. Someday he will think it all out. I really have to go now. (All rise and slowly leave stage) Goodbye, Charley. Better thinking!

MRS. E: *Someday* Charley will say Goodbye Miss Watson, and thank you for coming to see us, and come back soon!

## *Scene Two*

NARRATOR: The next scene takes place at the picnic grounds a few weeks later. Most of the people are playing games, but a little group sits by itself under the trees. It includes our same old friends, Mrs. Eagles and her daughter Millie, Dora Youngbear and Miss Watson.

MILLIE: Look, Miss Watson. Here comes Charley! He must like you. He loves to watch the rope throwing. I bet he won't say a word to us, though.

MISS W: We won't gain a thing by trying to force him. Just let him alone.

(Charley loafs in, sits down at the side and puts hat over his eyes)

MILLIE: I want to admit I was wrong about those work-campers,

Miss Watson. We sure like them. They really *work*. Some of them come clear from Connecticut.

MISS W: (laughs) They really mean business, don't they? Pounding and sawing boards and making mortar. The girls are as good as the boys.

MILLIE: And then they turn around and help us with our church school. I can hardly wait to show my class their new scissors and crayons and paste.

MRS. E: Those kids in the East must have had fun sending us those scissors and things.

MILLIE: And those lovely colored pictures. I'd like one myself.

MRS. E: You ought to have your class write and say thank you, Millie.

MILLIE: Yes, I'm going to. My 3rd graders can write the letter and the 1st and 2nd graders can sign their names.

MISS W: The children who packed the things will love that—the Indian names. Donald Thunder and Billy Buffalo and Frankie Little Swallow. They will like Joe Bad Gun the best of all.

MILLIE: I suppose they think we still wear blankets and live in a tepee and say Ugh, ugh!

MISS W: (sighing) I'm afraid so. Maybe I should take a picture of our church school to show them how we look, just like anybody else. Say, Dora, what's the matter with you? You haven't said a word the whole afternoon.

DORA: Oh, I must tell you something, Miss Watson! It's been on my mind for such a long time. I've been so afraid to tell you!

MISS W: Afraid? You know you don't have to be afraid to tell me anything, Dora. I care so much about all of you.

DORA: That's the trouble. You care about me, and I don't want to hurt you. But it's like this. I want to go to High School in town! I *must* get an education, Miss Watson! But I don't want to leave you. And what will you do without a teacher?

MISS W: (stunned) My dear girl. (hesitates) Certainly you must go! I'll help you. But you tell the truth when you say what shall I ever do without you!

DORA: Who will teach my church school class?

MISS W: I don't know, Dora. But right now that's not the important thing. You must go to the Agency office up in Newtown and make application for school. I'll take you in my car. The Government will pay your tuition and board with a good family. And the family is very carefully investigated and well paid. So you will be safe, living with nice Christian people.

DORA: That's one thing the Government does for us Indians, isn't it?

MISS W: Yes, they do well there. They know that young Indian people are not educated to be self-reliant yet. You will love High School, Dora. You'll soak up knowledge like a sponge. And you'll help the High School chorus with your beautiful alto voice.

DORA: Who'll you get to play the organ here?

MISS W: I don't know, my dear. Maybe I'll play it myself.

DORA: But you have to preach.

MISS W: Let's not think of that now, Dora. I have another idea about you. You'll need school clothes. You'll want to look just like the other girls. Then you won't feel strange.

DORA: You think of everything, Miss Watson. There's nothing makes me feel so lonesome as different clothes from other girls.

Miss W: (laughing) Women are all alike in that, Dora. I saw some beautiful things that came in the Thrift Shop last week. Just right for you.

Dora: I just can't help thinking about my little boys in Sunday School. I'll be here for awhile, but who can manage them after I go?

Mrs. E: I wish I could. I can't manage boys. I'm better with my little girls' class. Seems I understand how it was when I was small myself.

Miss W: You're perfect with your little girls, Mrs. Eagles. I wouldn't dream of moving you.

Mrs. E: My house will move, my own children will move, but I still have my little girls' class. See them playing their cute games over there.

Miss W: I think we ought to go back to the games. The others may think it queer that we sit by ourselves so long.

Mrs. E: (rising) Well, Miss Watson, it was a good last picnic. Not sad at all. A last picnic before the Great Water comes over us! I'll pick a piece of this bush to keep. It will make me think of our last picnic when the bush is drowned deep in the lake.

As they all walk slowly away, Charley removes hat and says, Goodbye, Miss Watson.

Miss W: Well, *well,* Charley! Goodbye, yourself!

### *Scene Three*

Narrator: Scene 3 takes place in the Eagles' house which has been moved to its new site. It is Sunday and the church is being moved to its new place on the hill. The bell on the moving church can be heard tolling as it draws nearer and nearer. The Eagles family is present, although Charley sits as always, apart from the others with hat over face.

MRS. E: Hear that church bell, ringing and ringing!

MILLIE: It sounds so strange, doesn't it, Mother? Ringing whenever the church moves.

MRS. E: It sounds different, somehow. Just as if somebody died, not like the Sunday bell.

MILLIE: What a funny Sunday! No church, no Sunday School. No place to have it. (slight pause)
Here comes Dora, running up the path. I wonder what she wants?

DORA: (Enters out of breath) Oh, Millie, you ought to see Peter Bearskin! He's so funny! He's moving the church, and hear that bell? That bell has tolled all the way, and Peter is so superstitious he thinks it will bring him bad luck. It's a bad sign, he says, and his conscience is bothering him for moving the church on Sunday!

MRS. E: Well, didn't we *have* to move it on Sunday, or it would have floated off down the river? Doesn't he know the water came faster than they thought?

DORA: Yes, he knows, but he doesn't think. Hear it? (Bell tolls in distance) It sounds sort of sad, though, not like Sunday. (Bell rings louder)
(shouts above sound)

MRS. E: Don't try to talk, girls. You can't hear anyway, with the bell so loud.

MILLIE: (shouts) It's getting dark, too. I hope Peter gets it here before it is really dark.

MRS. E: Keep still, I said! And listen to your church coming nearer and nearer.
(Bell rings louder and louder until finally it comes to a stop with a clang.)

NARRATOR: When the church comes to rest, the hour is late. The moon shines brightly. Dora Youngbear gets up and turns around to look up at the church now on its new foundation.

DORA: Oh, come here quick, Mrs. Eagles! Look at the church all lighted up!

MRS. E: (Goes around beside Dora, also looks up, back turned.) Isn't that funny? Who can be inside? There's no light. But it looks full of people.

MILLIE: (joining them and looking up, so that the three stand with backs to audience, looking upward.) Every single window lighted up. How can that be?
(Charley slips hat a bit to the side and takes one look, and then claps hat back over his face.)

MRS. E: (with awe) How beautiful is our church, lighted without lights! It is the Light of Blessing on us!

DORA: Yes, it looks like the light of blessing. But *what is it*?

CHARLEY: (loudly) Moonlight!

MRS. E: Charley is right! It is the full moon shining!

MILLIE: I guess it is, Mother. But doesn't it look as if the light came from the inside?

MRS. E: I say it does, daughter. Light should come from a church. Its blessing falls on the Eagles family who live beside it. (Glances at Charley) *All* the Eagles family. Every one!
(They all walk slowly off stage.)

*Scene Four*

NARRATOR: Scene 4 takes place at midnight, on the porch of Miss Watson's house. She is sitting on her steps in the darkness when she hears a noise in the bushes.

MISS W: Who's there?

CHARLEY: Me, Miss Watson.

MISS W: Charley! What are you doing, up this time of night?

CH: What are *you* doing up this time of night, Miss Watson?

MISS W: Well, Charley, *I'm* thinking *this* time.

CH: What are you thinking about?

MISS W: Well, to tell the truth, Charley, I'm trying to think how I'll ever get along without Dora Youngbear.

CH: I knew that, Miss Watson! It struck me when she told you. I been thinking hard. My mother says I'm smart.

MISS W: And she's absolutely right, Charley. There's nothing you couldn't do if you wanted to.

CH: I'm going to help you, Miss Watson. You said Dora was your good right arm. I could be an awful good right arm, just like Dora.

MISS W: What in the world do you mean, Charley Eagles?

CH: I could drive your car. I could carry your pitcher-machine things. I could even teach the kids in Sunday School.

MISS W: What's come over you, Charley? I can't think straight.

CH: Yes, I know. I said I was no good, and you said, "Don't you ever say that again, Charley Eagles!" So I'm going to be Dora Youngbear, and I guess that'll be some good, won't it?

MISS W: Yes, Charley. You almost make me cry.

CH: Oh, I wouldn't never do that! I'm going to learn to read better. Millie will teach me any time. I'm sorry I quit school.

MISS W: You can make it up, Charley. You could do three years in one, or maybe four years in one! But tell me. I can't understand. What put this notion into your head? The Lord knows I've been trying to get you to talk to me for six years.

CH: (Shakes head) You couldn't never understand. I've been boiling inside like a stew kettle . . . mad at everybody . . . mad at myself. And you've been showing me for 6 years what your religion makes you do. I'm going to be just like you, only not a lady, I don't mean.

MISS W: (laughing) No, you're hardly a lady. And you don't hate the white man so much, do you?

CH: Nope. It's just there aren't enough like you. The church people never done nothing bad to the Indians. And doesn't that show the church is OK?

MISS W: At last, Charley, you and I can work together!

CH: You know them little boys Dora has in her class? They behave bad unless they like the teacher? They like the way I can lassoo a steer. They foller me anywhere just so they see me throw a rope. They'd believe anything I'd teach 'em, just on 'count of the rope, see? If you was to tell me what to *say,* I could teach Dora's class.

MISS W: Yes, Charley, and you're the only one in this town who could. Aren't they the little whiz-bangs, though! You watch Dora next Sunday, and when she goes, you will be their teacher.

CH: Millie started to help me read better tonight. I read three books already, easy ones.

MISS W: I told you you could do four years reading in one! Maybe it will be in nothing flat. But it's time you were in bed, and me too.

CH: You, anyways. Goodbye, Miss Watson, and thank you for all the times you came to see us.

MISS W: Goodnight, Charley!

*Scene Five*

NARRATOR: A week later Miss Watson is alone in her house. It is Sunday morning again, half an hour before church time. Bell begins to ring violently and joyously.

MISS W: (Amazed, going to the window) What in the world? Who's ringing the church bell so early?

MRS. EAGLES: (comes puffing in) Oh, Miss Watson! It's my Charley ringing the bell! He's ringing the church bell!

MISS W: (shouts) But it's too early! It's half an hour too early!

MRS. E: Yes, I know. But Charley says then everybody will come to church!
(Bell rings and rings. All actors have to shout above the noise.)

MILLIE: (rushing in) Oh, it's Charley ringing the bell, Miss Watson! He says everybody will come just to see why it's so early!

DORA: (rushing in) Oh, it's Charley Eagles ringing the bell! Doesn't it sound different. Charley's ringing it new!

MISS W: Yes, it does sound different. Charley's ringing it *new*!
(Bell stops with a clang)

NARRATOR: Yes, let us listen to that bell. We of the churches can help right the wrongs done to the Indians if we start to *care* what happens to the Charley Eagles of this world, and see that some church bell rings for them. You of the church! Hear that bell!

(The bell rings and rings)

THE END

## FAMILY NIGHT PROGRAM—"INDIAN AMERICANS"

*By* Mrs. Samuel W. Keck

**Place:** Around dining room tables in church, education building or church auditorium.

**Time:** Shorter form: about one hour.
Longer form: approximately two hours.

**Method:**

(a) Shorter form: Devotions, followed by story of Ehnamani and his descendants, the Frazier family, told in front of a large map showing the pilgrimage from Minnesota made by the Sioux Indians to the Dakota reservations in 1867.

This story may be followed by a film:

**Fallen Eagle:** commercial color film (20 minutes). Background material on the Sioux Indians. $1.50 rental.

**Plains Indian Girl:** children's color film for background on Indian life (13 minutes). $6.00 rental.

**Good Voice and Grandmother River:** color filmstrip on work among the Indians at Ft. Berthold, North Dakota (20 minutes). FREE rental.

(b) Longer form: An adult and young people's forum may follow film, lasting as long as the discussion is interesting, using questions and answers, developing points of interest on religious, educational, economic and legal status of Indians.

**Table decorations:** May be made by Sunday School classes or scouts from colored construction paper, cardboard, pipe cleaner wires, and consist of Indian figures dressed in bright costumes, tepees, mirror lakes, trees, horseback riders, etc.

**The Program:**

**Devotions:** The leader may use simple gospel songs which the Plains Indians love, such as "Jesus Saves," "I love to tell the Story." Use the 23rd Psalm as it was written for the Indians, using their own symbols. Prayer.

**The Story of Ehnamani, Man of God.**

The first Congregational minister among the Sioux Indians was Ehnamani who was a grown man before he became converted to the Christian religion, and this is his story and the story of his children.

Many of the Sioux Indians who lived on the reservations of Dakota territory came there from Minnesota. They were banished to this area following an Indian uprising in 1862, when the Indians attempted to regain their lost hunting and fishing grounds from the white settlers. The attempt failed and they were rounded up by the United States Army and placed in prison camps. Later by various routes and ways of travel, with great privation and hardship, they were settled in reservations and army camps along the Missouri River which bisects the territory. In all their journeys they were accompanied by missionaries of the Riggs and Williamson families who brought courage and faith and understanding to the beaten and discouraged people. On the banks of the Missouri they established their first church at Santee, elected deacons and chose a Congregational minister. This minister's name was Artemas Ehnamani.

Ehnamani was ordained in Pilgrim Church, Santee, in 1867, continuing as minister for over 30 years in that one church. It is said of him that before his conversion he danced the war dance on the site of the City of Minneapolis when it was only wind-swept prairie. He was a great hunter and was counted the best deer shot in the Sioux nation. Dr. Riggs says that he "saw Ehnamani bring down 12 ducks with only four shots!". "Tall and straight as an arrow, with piercing black eyes, he was a man

of commanding presence even in his later years." (Williamson, J. P.)

He was the father of several sons who followed him into the ministry and his successor in the Santee church was Francis Frazier. (The name "Frazier" was given Ehnamani's family after their arrival at Santee.) Rev. Francis Frazier and his wife continued for their lifetime to minister to that same church—a total ministry of father and son of over 45 years. Rev. Rudolf Hertz said of Rev. and Mrs. Francis Frazier "they were two of the finest and most saintly people I have ever known."

The successor to Francis Frazier in the Congregational ministry is Philip, his son. Philip is a graduate of Oberlin College and Chicago Theological Seminary, and his Quaker wife, Susie, finished college at Earlham, Indiana. The Quakers admired this beautiful Indian girl and sent her to Europe to tell the story of Indian needs and opportunities, and to sing her way into everyone's heart. She and Philip were married while he was in seminary, and since he had an excellent tenor voice, they sang together on the concert circuit from the Century Club in Philadelphia to the stage in Boston. They made a difficult decision when they turned their backs on the applause and financial security of the musical career offered them, and returned to the Dakota people where they worked as missionaries for several years. Philip and Susie are now in Oklahoma City, supervising one of the great Indian centers of that place. Philip was president of the National Fellowship of Indian Workers, 1948-1952, and he and his family continue to prove the worth of Ehnamani's contribution to our American life.

Ehnamani gave another son, Albert, to the ministry and his children are prominent in the life and work of South Dakota churches today. David, a consecrated layman living near Santee, is a valued tribal and church leader, serving as moderator of the joint Congregational-Presbyterian mission meeting for many years.

Albert's son, Howard, is a Congregational minister at Ponca Creek, and Albert's daughter, Emma, is Mrs. Percy Tibbets, of Rapid City.

When hundreds of Indians left the South Dakota reservations after World War II, they came in such numbers to Rapid City in the Black Hills that a community center became a necessity. Through the efforts of the citizens of Rapid City and the Division of Home Missions of the National Council, a building was erected and a Congregational minister and his wife, Rev. Percy and Emma Frazier Tibbets, were chosen to direct its activities. Here they give counsel concerning job finding, direct recreation, give hospitality to lonely Indians and in all the ways in which they are able they assist in difficult transitions from reservation to city life.

These and numerous others of Ehnamani's children and grandchildren tell us again by their lives and works, "The steps of a good man are ordered by the Lord!" To be followed by films.

**End of short form.** This may be followed by a panel discussion, with opening statement by moderator or leader.

**For longer form:**

**Object:** To discuss pertinent issues concerning education, health, economics and religious outlook on the reservations, using large map showing reservation areas.

**Moderator's statement:**

The Congregational Christian work among the Indians is confined to one small parish in Louisiana, six churches in North Dakota and 23 in South Dakota. In addition to the missionary work carried on by our Home Boards we coöperate with the Division of Home Missions of the National Council of Churches in their work with Indian Americans. Specifically in special

programs of religious education in government schools, in community projects in Rapid City, South Dakota, in Minneapolis, Minnesota and in Cook Training School in Phoenix, Arizona, where Indian leaders are trained for preaching and parish work.

There are approximately 400,000 Indians in the United States with the population increasing. Most of these Indians still live on reservations—land set aside for their use by the United States Government by treaty with the tribes. About 25,000 live in South Dakota and approximately 8,000 in North Dakota. The Indians of South Dakota are of the Sioux tribes, or Dakotas as they prefer to be called, and they use their own language in preaching and meetings. The North Dakota Indians from Fort Berthold have been removed from their rich farmlands along the Missouri River, with their central church and school, and have been relocated on the dry farming and ranch country on the uplands. They have four small churches administered by two preachers. The building of the great Garrison Dam across the Missouri River necessitated this change and was accomplished with much anguish on the part of the Indians.

The funds for the work of both North and South Dakota churches are furnished by the Home Boards and are administered by the State Conferences of North and South Dakota.

Within the next few years the Indian bureau expects to terminate its work with the Indians and turn it back to the counties and states where the reservations are located. Some contracts are being terminated now. Others will follow soon. The panel tonight hopes to show how grave the issues are in several vital areas of living as counties and states must prepare to assume responsibilities so long carried by the Federal government.

**On legal and economic status.**

1. *Question:* Are Indians citizens of the United States?

*Answer:* Yes. They became full citizens in 1924 by Act of

Congress. Since 1948 all restrictions on voting have been removed from all states.

2. *Question:* What laws operate on an Indian reservation?

   *Answer:* Indians are subject to the code of Indian offenses, which is based on tribal customs and enforced by Indian police and officials familiar with community sentiment and custom. These govern petty crimes and misdemeanors. Ten major crimes or offenses are tried in Federal court by a Federal judge.

3. *Question:* Is it true that Indians pay no taxes?

   *Answer:* Every Indian pays some taxes, State and Federal, inheritance taxes, sales taxes, excise and personal property taxes on unrestricted property. They *do not* pay taxes on restricted or reservation property.

4. *Question:* How many employees are there in Indian service?

   *Answer:* One for every 30 Indians. The Indian bureau says these 30 represent all that individual citizens receive from the services rendered by municipal, county, state and Federal agencies; also from doctors, dentists, schools, etc.

5. *Question:* Are Indians in a low economic bracket?

   *Answer:* Yes. Several reservations in the Dakotas report family earnings and income of less than $600 a year.

6. *Question:* As the government terminates contracts with the reservations and tribes what new things must the Indian learn?

   *Answer:* Elementary arithmetic, business and legal practices, how to write a check on a bank, investments and mortgages, how to participate in all areas of civic life, how to secure employment and relief, child care, agricultural extension service, vocational training.

7. *Question:* How may the churches assist in this program?

   *Answer:* The leader might be prepared to discuss the value of coöperatives for Indian tribes. Would adult classes in nearby public or reservation schools be helpful? Could laywomen's advisory groups from non-Indian churches form study and assistance groups?

**On Education.**

1. *Question:* What has been the educational program promoted for the Indians?

   *Answer:* The Indian bureau operates 238 schools for Indians in the United States, day schools and boarding schools. The Federal government does not have any colleges for Indians. A considerable portion of the schools' curriculum has been devoted to vocational training, specifically in farming and home-making. The lower academic standards probably resulted in fewer Indians going to colleges or professional schools, and there was a resulting loss in leadership.

2. *Question:* Does the Indian bureau engage Indians in its work?

   *Answer:* Yes. A large percentage of Indians are teachers, social workers and reservation officials.

3. *Question:* What responsibility does the Church have towards illiteracy common in Indian tribes?

   *Answer:* According to a resolution adopted by our General Council in New Haven in 1954 we urge "opportunities for fundamental education equal to those afforded the non-Indian population *before* the Government terminates its responsibilities and relationships special to Indians."

   Should more scholarships to needy but able young Indians be secured?

Should an effort be made to change the often absurd animal and symbolic names the Indians carry, to less conspicuous ordinary non-Indian names, or to the often beautiful Indian equivalent?

Would Dr. Laubach's system of "each one teach one" be valuable in any of the tribes?

**On Health.**

1. *Question:* Is the Federal government responsible for health services to the Indians?

   *Answer:* Yes. For those unable to pay for hospital, medical and dental care, if the facilities providing these services on the reservations are used.

2. *Question:* Are Indians more susceptible to disease than Whites?

   *Answer:* Most diseases brought by white men were new to Indians, and resistance was slow in building up. Poor nutrition, poor housing, too much starchy diet, little fruit or vegetables, very little milk make the Indian susceptible to tuberculosis. Many times more Indians than whites die from T. B., measles, smallpox, etc. Life expectancy among the Navajos is less than 35 years.

3. *Question:* How may the Church assist in a health program?

   *Answer:* Discuss ways in improving diet on a low economic level. Some states are tying in home extension workers and county agents with reservations in their locality. What will happen to the health-services when reservation life is ended?

**Closing Family Worship.**

Sing another Gospel song.

Pray in unison this prayer of a Sioux Indian, or ask a member of the youth group to speak this prayer for all of you.

## A Sioux Prayer

Grandfather, Great Spirit, you have always been, and before you nothing has been. There is no one to pray to but you. The star nations all over the heavens are yours, and yours are the grasses of the earth. You are older than all need, older than all pain and prayer.

Grandfather, Great Spirit, all over the world the faces of living ones are alike. With tenderness have they come up out of the ground. Look upon your children, with children in their arms, that they may face the winds and walk the good road to the day of quiet.

Grandfather, Great Spirit, fill us with the light. Give us the strength to understand and eyes to see. Teach us to walk the soft earth as relatives to all that live.

Help us, for without you we are nothing. AMEN.